Must Remain in Transcription Room

Mr. Nyland- Who's new tonight? You I know. (Who else? Who brought you? Did you Bob Turner? (Yes I do.

Mr. Nyland- This is the last evening for a little while. Next week at this time I hope to be in Berkeley and then ( ) in Portland. I won't be back until December the seventh. So what you will do during that time I don't know. All the freedom in the world. At the same time if there are some among you who would like to know a little more about Gurdjieff and work could you come on Monday. But we'll have already a great many there huh Wesley. I wouldn't say come early but straighten it out with Wesley. That is if you haven't been there before. I think it is well ( ) to see him. So now what will we talk about? Who has was there anyone who wanted some kind of a task?

Jessica Q- It seems that every time I try to work on myself, at least two things happen. When I try to look at myself as just a body I start thinking all kinds of neurotic thoughts. I can't seem to control them or else I experience a peculiar sensation and I'm overwhelmed by fear and I just don't know what to do.

A- Mr. Nyland- Who had fear the other week? Someone else talked about fear. You know I don't understand the fear.

Q- I don't either.

Mr. Nyland- Why should you be

Q. Well, can I explain what happened?

Mr. Nyland- Yes go ahead.

Q. Last wednesday when I was going home, I was trying walking on the subway platform and I kept saying I am just a body I

am just walking and all of a sudden I seemed to feel a split in consciousness. I don't know how to describe it. I was disconnected from my body and I became frightened because I felt that I was losing control and If I analyze it I felt that my whole foundation was slipping from my grasp and I was frightene

A-Mr. Nyland- Hmm I don't blame you. Are you frightened now?

Jessica No but my heart is beating very fast.

A- Mr. Nyland- Would you ( ) for something else if you now try to do the same thing as what you tried on the subway platform. Try to become aware of yourself. Do you have fear?

Jessica Not really.

A- Mr. Nyland - It is not connected with work at all.

Jessica But it seems to interfere with it.

A-Mr. Nyland- It probably will. If it does that then you dontt try to work

Jessica You know when sometimes I go back to it. You know I say that just control yourself and I go back to It. Last week I'd felt extremely

A-Mr. Nyland- It is not a question of control. You're not interested in control when you want to in our sense of the work want to wake up. What waking means is really opening your eyes. Where there are eyes of a certain kind ( ) but it is not visual but that what I call the eye which operates through an awareness and all you do is to make a statement to yourself I exist. You see there's nothing fearful about it. But you make all kinds of other thoughts appear and that goes perhaps over to fear. But you cannot define even what fear is

but it is in the result of work if one doesn't try it. If you have hallucinations about yourself of course it is not simple trying to open one's eyes. If you just make a statement to yourself I exist or even if you could say I have a body. Even if that kind of a statement doesn't mean that you try to be impartial about yourself

noticing yourself as you are. It is the beginning of a certain form of awareness that you know that you are there and then I think you can keep on telling yourself I am there I am walking and say it loud.

Jessica Well I have also noticed something else. If I am able to do it at all, all of a sudden I feel like my eyes are windows.

Mr. Nyland- Yeah but you see, are you given over to little hallucinations once a while?

Jessica Yes.

Mr. Nyland- In ordinary life?

Jessica Yes

Mr. Nyland- So why do you have that?

Jessica Well I took LSD so I figured it might have something to do with it.

Mr. Nyland- Oh my darling. Now we are talking to an abnormal person. It is very stupid. My advice is don't ever take it again.

Jessica No it was last year. I haven't taken it since.

Mr. Nyland- Yeah but there are lasting effects. Very very stupid.

It doesn't give you anything but a sore head and might even give you worse things than that. Whenever you have to use any kind of a chemical that is not natural to the body the body starts to adjust itself and to some extent you will try to eliminate it because it is unnatural. It has a definite effect on certain parts of the body and in the case of LSD it does affect your brain, and it does something to the brain which they call brain-expanding which of course is not expanding at all because you know the brain will still stay of the same size. All they mean is that that in the brain as matter and perhaps a little bit tightening joined together has a possibility of loosening up a little bit. And whatever takes place then wherever let's say memories are wherever they are located as formed impressions, which are now retained in the brain, it simply means that there is a little bit more possibility that some of those little things that you have experienced come to the foreground, just exactly like ordinary thoughts sometimes out of the blue sky come and happen to you and all of a sudden you happen to remember how you came about it. LSD only means that it is a ( ) of facilities of a certain exchange of thought which come to the formulatory part of the brain. At the same time it has a definite effect that you lose control and .....

Jessica Well I try to remember and I used to practice yoga exercises before I ever took it.

Mr. Nyland- That makes it even worse.....

Jessica I don't know....

Mr. Nyland- I think it is stupid, don't you? I think it would be just as stupid as taking a very hot bath that scalds you or to put your right hand in something ( ). It's idiotic. You don't know anything about any kind of a chemical or ( ) would have let you. Sometimes you have to take it in the form of medicine because the doctor says so then of course you believe in him (. Let's hope it's a good doctor so that you then have a certain result that he expects. But about LSD so little is known and they're playing simply with a little fire, not that I am objecting to any drugs — but the stupidity is that one doesn't know what is happening to one and that there is anyone let's say home when it does happen. It affects the body so much it is very much like ( ) you become a little bit too drunk and you can't handle yourself. If you take too much coffee it affects your nervous system; too much sugar you might get diabetes, too much salt it will poison you. Anything like that to which the body is not used the body is ( ) to a certain strain in which when the body wants to survive which it wants because it is alive the body has to produce certain antitoxins in order to eliminate the foreign substance as fast as it possibly can. And with LSD it happens to stick you might say in the brain for quite a long time and it is not going to be eliminated.quite easily. Not even with ordinary ( ), you don't know how they might affect LSD and then it is left in the body itself and it is not used to be able to cope with that kind of situation and anyhow in addition you try to take yoga exercises. You try to train your brain again in a certain way which is not normal to it and about which you know very little and only when one tries certain so-called formulations, or postures, and which again you disturb the balances of

your body. ¶The body physiologically speaking is a very delicate instrument and with all the different elements that constitutes the body not only which is matter but whatever the functions are of the different organs. All the time you have to keep a certain balance and there is a very close relationship between everything that takes place in the body. If something takes place in one, all the rest of the body is concerned about it and will try to repair whatever damage there is— usually by means of the blood circulation or by means of nervous systems. Whenever you have a wound immediately the blood will rush to it and it will start to coagulate in order to close the wound up, so as to eliminate any possibility of being affected by the outside germ; and you might say you get contaminated. You see these are the things that one doesn't know enough about not only let's say when you have a cold. And that is also a disturbance of the balance of the body which many times can be solved by means of drinking more water because when it isn't dried up you know one doesn't drink enough then the body takes on a certain state in which we say is unhealthy or has a headache or something that doesn't ( ) too much and even in simple things many times we don't know what to do at the same time doing things that are extremely stupid. We think that the body can stand practically everything. For instance, if you want to eat you drink a glass of cold water because it feels so good. At the same time when the water gets to your stomach it knows the temperature and when the food gets into it is not digested well enough because the temperature is not right. When you drink water the different gastric juices are washed out. As a result there is not enough hydrochloric acid in the

stomache. It ( ) to attack the food as it comes and still we do that and we are of course subject to all kinds of practices like that which every once in a while we don't think about and we do that and we expect then that the body will adjust itself because we believe it is normal enough and healthy enough and in most cases it ( ).

Jessica Q. Can you know what is normal or not.

A. Mr. Nyland - Not to be stupid in the first place. Not to try something like an experimental rabbit because LSD happens to be publicized. Anyone who takes too many bufferin also will know that it is no good and you know then at that time and you feel a little dizzy because the next day you won't do it. If you run too much and you're out of breath you know almost by experience that you drank too much water and you won't feel good after that because the strain on the body is too much. If you take a cold shower, the blood cannot stand it. It rushes back to your heart and as a result of excess blood in the heart it passes out and it almosts bursts. Your heart attack you know what that means by that one of the arteries so it almost can break. When you do too much shoveling in the snow and you cannot stand it because you have a little bit of a heart condition or your breathing your lungs are ( ) you have to lie down afterward in order to recuperate. If you sit up too late and don't get enough sleep you feel a little dizzy in the morning. Surely you don't feel up to working in the morning and you ascribe it to something, you say-well I ought to be able to sleep or before I wasn't ( ) feel as good as when I accept certain hours. How can I find out? Try ( ) and sometimes advice for mothers, but usually I think that a person

ought to be his own master and find out what is good for him and what isn't. If you eat food that is a little too heavy and your stomache gets upset or if you eat too much of certain fruits and your stomache also gets upset. The only way one finds out what you can and cannot do and you stay in that particular knowledge that you acquire and you should in the first place be extremely careful by trying to disturb you with certain strong chemicals like LSD or any kind of drug. Aside from the fact that one becomes too dependent on it or what we claim it is just the same what is a factor and particularly when it produces noise and lovely hallucinations which you desire for the time being, you pass the time because you don't have to face the ordinary facts of life which may be eliminated. Its ( ) afterward you pay for it. Now we talk of that with that kind of a state in your body is and as yet it is not free from of perhaps even a little memory of whatever your experience may have been after LSD or yoga you start now so-called to Work on yourself. I think you have the wrong idea. Your body is not as yet sufficiently equipped, moreover your mind isn't because you're given over to hallucinations a little bit so immediately it will be introduced by association and then naturally you will ascribe it to the results of Work. No it will be much better, take a long walk, get good and exhausted, breathe deeply, rest. Adjust your life first so that you have a normal existence. Enough sleep, enough eat, enough ordinary work, enough interest. Not overdoing anything in particular, let's say, for four weeks. After that you can try a little experimentation as far as Work on yourself is concerned. For the time being that, that's my advice.

Q. May I have a task?

A. Mr. Nyland - We don't want a task in connection with getting up early and you know it would be extremely useful if you did it twice in one week.

Q. How early?

A. Mr. Nyland - You won't feel too badly because the next day you sleep as long as you like. But if one day or perhaps two days, the evening before you make up your mind that your going to go under a little training in order to find out how much there is when you say I want to do this, that you can do it. The trouble usually is with people that whenever they have a thought or a feeling when they say they're going to do it that something interferes and most likely it has to do with a little bit of the desire of the body only and at such a time when ove is a little woozy that you're going to get up or when the alarm clock goes off and you are still half asleep that then your mind is not in command and very often you may not even remember that you made a promise to yourself. As a result the body simply takes over and you go back to sleep. It is nery necessary to see that at certain times a person has to have some control over that what he says he is going to do and that he is going to fulfill it at a certain time and that which has made originally this particular has had this desire or given this particular order, is not so much in command anymore. Each person has to the outside world different faces that are not all the same. A person changes many many times dependent on what is affecting him from the outside world and since he is a reactive creature constantly reacting and that whatever is affecting him he will then react all the time in a different way as soon as the outside world changes. The change in the outside world of course has to do with that what is let us

climate. The location in which you live and the people you meet. and they all the time will introduce in your mind or in your feeling certain reactions corresponding more or less to similar experiences or sometimes in the experiences you cannot always place it but you will then by association react in a certain way but if you leave it alone everybody can be king at a certain time as far as your own personality is concerned. Sometimes you will follow what your mind says that you ought to do because it seems that the only way to do it and then perhaps if it is strong enough it can overcome the desire in part of your mind. If you say I'll go take a walk and what is there to know I don't like it because I am too tired. Maybe the desire to want to walk because perhaps ( ) it could give you fresh air and after you could be perhaps a little healthier or that perhaps you say that if I take a big walk and if I can talk about it afterwards and be heroic and then I could boast about it or lets say I have to get up at 5 o'clock and nobody else is getting up but me and then of course when you do get up you find out that a lot of people also get up on time it is disconnected. But one has to learn certain things and if we find it necessary every once in a while all the time, every once in a while to put oneself in the framework in which you have to feel the command not of yourself but of someone else and particularly when you are professionally engaged for the sake of earning some money and that it is necessary to go to an office and to stay there between 9 and 5 like a ( ) but that what is really ahead about is to earn so may dollars for that week and though it cost a great deal at least you have the 50 dollars so you can live or whatever it may be. The promises you made to yourself are usually threefold. That what comes from the mind depending entirely on how much

intelligence you have, to know what is right or wrong or what you want to do in accordance with what has been prescribed and the extent you want to follow certain commande which are in vogue as far as fashion is concerned or as far as civilization is concerned or general behavior or following certain ways of behavior so as not to be criticized by others or may be that we do certain things in order to have the admiration or the respect of other people. The other way that is how I am affected by of course by that what is my feeling or what I consider desirable for me that I say I would like to have that and that kind of an experience and then remembering what I experienced before and I put myself again in the same kind of a situation because I would like to have lets say going to the movie and having a good time seeing a funny film. As far as the body is concerned that it is without the feeling and that the head has its own inclinations and desires. Naturally because which a body that has to continue to function and it expresses this very often by certain states which I recognize either as laziness or tiredness or hunger or thirst or whatever we feel it is necessary for the body to maintain itself. In winter I will wear clothes, in summer I take them off. We are constantly affected by these kind of things on the outside and we cannot help them because we are exposed to them and they must penetrate in some way or another. As long as you have your eyes open and your ears and all the different sense organs and one is affected by whatever is already in one's brain, whatever your thoughts are and whatever you remember, whatever your feelings have been and is still there and which you remember by means of certain lets say a state of ecstasy or joy or a state of suffering whatever it may be. One has to learn to talk a little

bit to oneself and to say this time I want to do something that perhaps is not so congenial to the other parts of myself and for a little while I will say that it is necessary for the mind to take an upper hand and tell the body what to do. Like it or not as far as the body is concerned and sometimes not liking it in the sense of having a good feeling about it that I will follow that what I think is reasonable. Sometimes it means going against the grain because the body and the feeling may quite oppose what the mind tells it to do. If I cry in the moring that I have to get up because certain things are dependent on me, I surely will make my body get up but if they are not so important the body might win. If I want to get in the essence of ten thousand dollars in Philadelphia I will take a 10 o'clock train and I won't miss it,because I have to be there. These are the things that I must see in my life. That I am constantly affected by all the different influences to which I must be exposed so that I continue (and I say yes I will draw from that when I go to the little ivory tower or an uninhabited island and I sit there for a little while, then of course I will not be as much affected and I can follow the inclinations of myself, the way I want to,but particularly if the island is tropical I don't have too much work and all I have to do is to eat cocoanuts but you see there is something in one that is not entirely satisfied with that kind of existence as a human being and this is really what should determine a definite characteristic of myself that I as a human being not only that I have a certain task to fulfill but I also have a certain idea of what I should be and this is the question now, to what extent

does that trait of character develop in one. So that I don't want to fool myself and that in my life I have a certain picture of what as I call it becoming to myself as a human being aside from the fact that will be expected of me that in my life with myself starts to tell the way I should behave and what I should do. For that I have to have a certain knowledge of course what I would like to become and that has to be within the range of what I would also ( ) is for me. In the first place I have to know that I have potentialities which can grow out in a certain direction and it is not a question of reaching for the impossible. It would be extremely nice to go to the moon but I just cannot fly and even if I sat in a nice satellite perhaps I'm taking one chance that I ever will get there and if I get there what would I do. So the whole point is that if I look at my life as I am now living it and I get up in the morning and I eat and drink and go back to bed again and I meet certain people and so forth. The question of satisfaction with one's life has to come and every once in a while get a glimpse of it and sometimes it is satisfactory and sometimes it isn't. Out of all that chaotic kind of a state of being affected with all kinds of thoughts that I have and all kinds of feelings which do their part and sometimes I cannot even direct them because they happen to come. Much of my life must become in my own opinion accidental. This I think I must see first that I am swayed one way or the other depending entirely on who talks to me and who talks last and that I usually agree with the last speaker because I have no opinion of my own. And whenever anyone makes it really acceptable that I would believe it like for instance someone says that they took some LSD I have nothing to counteract it really and I take it. People

are gullible, they are lazy they have no opinions and no ideas to speak of other than what they read in Time magazine or some other nonsensical magazine. They believe that certain things are so when they are not, but sometimes when they know by intuition they are not so they like to believe it, and gradually out of the totality of all the things that are offered to one that what I would like to fill would require on my part, if I can do so, the line of least resistance even to the extent that I would like to get something for nothing. All of this has to do with whatever it is I call a character or characteristic of myself or if you want to use that word principle in accordance with which he wants to live and that kind of determination for himself starts to develop dependent of whatever his education is and whatever his experiences are in life, and out of that when one looks at oneself at a certain age and seeing ahead several years what I want to do it behooves one to have a definite purpose of something that you think is within your means and that you then try to do and to follow. That kind of determination in oneself then helps you at times at least to assert yourself in accordance with what you think is right or wrong or that you wish to do, and it teaches that whatever part of yourself is at that moment in the foreground it stays within reason when you have enough common sense. One becomes an idiot if there is nothing of that kind and you just follow any kind of an inclination which has been exposed so when I say that you have to learn to tell your body what to do you give a chance to your mind to make up its mind usually I would say before you go to bed. Because the next morning when you get up you're not capable of even thinking straight. You make a promise to yourself

that your body is going to get up regardless of what it was. Regardless of the associative thoughts you might have that it ought to have a little longer sleep because it was tired or because the sleep was not long enough or because it was so nice and warm and cozy in bed. You see I have to train myself in a very small way in the beginning because I cannot expect to do too much and many times that what I say is of course dependent on what I heard the way I have been brought up and the people I believe in and whatever I now trust as a result of what my father and mother have said or what good and well meaning people have said or what people that I have read about have said what that what seems to be common sense for me. For a long time ( ) that particular kind of note. If they say I have to go to school and everybody else is doing it I go to school but if there is in me a certain inclination that I see I have a desire to create something and I want to be an artist so maybe I try to follow a line of artistry if I can, if I can make a living. If I cannot make a living then maybe I try to live on someone else and If I cannot do that and if I cannot produce any art that is for sale or I cannot create even a proper demand for it maybe I suffer a little bit and probably maybe I can become that ( ) director it beats me. Now if that is the kind of a picture that I see for myself or perhaps I think that everything is wrong with the world and that I am right, everybody is blind and I have one eye everything I see I criticize because it is no good and I don't know what to do about it. As soon as I realize that I am that kind of a person I am a weakling. A person who wants to develop starts to work a little bit what he can do perhaps he has a dexterity for which he has a certain inclination and he usually will do that in the beginning because it gives him satisfaction and what

he looks back then on what he has done he will say yes it was nice to do it because look what I have accomplished. Now the reasons for that of course are manifold and of course it is linked up with the desire to be admired but you see as far as oneself is concerned one knows very well what is right for oneself and what is wrong in the ordinary sense of the word. Usually it turns out that I know that I have no control about anything that I really want to do even if I promise myself quite seriously the evening before. Learn to keep a promise if you cannot keep it don't make the promise. This is I'd say the first requirement I consider myself as a human being I am not an animal. I have a mind that can think even if it is thought in the ordinary way and I want to have that kind of a control over myself and I don't care where the control comes from or why the totality of myself is following that what is an order but sometimes I will give in to that what is my body wishes. Sometimes I will give in to that what is my feeling and then is in command and sometimes I will follow my mind. If I now can make that what is the totality of myself follow that what is the instructions then I will gain a certain control which may be situated in any one of the so called three centers and after that I will try to experiment in many different ways if I am interested in further growing or developing myself to become use the word man. Really a person, really dependable, really loyal, really considerate, really feeling and perhaps creative, really intelligent and being able to reason. These are of course aims of oneself when one starts to grow up out of youth when one is finished with the growth of the body and when the emphasis has to be in the possible growth of ones feelings and development I think or the use of ones brain to the extent that it contains many data which I can digest for my own person and that would

be in the beginning a selfish desire as long as it doesn't affect other people and I don't take anything away from them I should consider all these different directions that I might like to follow very much the same as my breathing in which I take air and where it is not hurting anyone, as long as we are not locked up in the same room for any length of time and we run out of oxygen. You see what I mean I have to learn to be sufficiently determined at times to do what I set out to do. I can call it willpower for the time being. It is based on all the different things which have conditions and perhaps it is not real willpower but at least it is a very strong wish and instead of indulging and letting that what at a certain moment floats on top take care of it all I want to consider the totality of myself as a unit and that I see is now my personality and it goes on the listing and my word is as good as gold and I can be relied on. Each person should make for himself an idea of what he would like to become and it may extend over a year, it may extend for ten years an ultimate aim and it may extend for one hour. It doesn't matter all these things don't have to be related so that If I say for one hour I would like to behave as a man it probably has to do with the ultimate aim that I consider a man after 10, 20 years of further experience of being able to see how to do this and do it. So the combination of that what is an ultimate aim has to be the same kind of an item as the little aim that is now right in front of me and which has to be considered during this day. So when I say you get up twice in a week with it you consider yourself under something that you say no more fuss I get up, alarm clock I want to hear it, I get up at 7 o'clock. . The second time you get up at six o'clock. If you want to continue with the task because I won't be here for awhile the following week try to get up

at five. Then relax a little bit then get up again at six but determine the evening before that that's the kind of a day it is going to be and let's say the other days can be pure laziness if you wish. Start to build something. Start to make something and as I say the personification of a principle was that you become for yourself dependable. If that's the case you will be dependable for other people. Want to take it?

Q. Yes

Mr.Nyland - Good

Q. The other day ( ) I had some fears about misusing the work in terms of using it as an escape or using it ( ) can't stand to keep my problems away from it.and you seemed to think that I wasn't doing that and I was just wondering why you think that it is xxxxx

Mr. Nyland - xxxxxx

Q. Well I have a lot of problems and can't see whether I was using it that way or not. It seems reasonable.

Mr. Nyland - I think it is ( ) I think your ( ) for different probems for yourself. I think there are certain signs of a disturbance partly psychological and perhaps they were expressed in the physical state of yourself, maybe affecting even your health. I believe first it has to be settled. One does not want to start working and you might say giving command to the body to become as it were a servant under observation for a time unless that what is the body and what is the tricks of one character as a personality are more or less in a normal state. The reason is that when I wish to wake up or when I want to work it will require energy but if I am concerned about myself with all kinds of thoughts

which might disturb me then I am in a worried state and I don't know what to do, which way to go. All the time such thoughts will start to appear when the wish to work is there and I cannot do it and I will remain much to much identified with the condition that I am in. It is far better to settle that first as well as one can. Certain things you cannot eliminate other things ( ) that is finished I don't have to spend my time on it any more. It won't require any energy it is only a memory and memory means ( ) and then you don't have to think about it. Settle it first.

Q. I think I settled it.

Mr. Nyland - xxxxxx You might say it is an order and that is now more or less normal and that you can function like any other huma being and that you needn't be disturbed by any other things which might upset you. That you have separate obligations which you might say are ( ) in your particular life. If you know it is right and you have done as well as you can, then you can start Work. When you are at that point then you will then my statement will not hold water. Alright?

Q. Yes

Mr. Nyland - You know now what you want to do?

Q. Yes

Mr. Nyland - Then go ahead.

Q. Can I have a task?

Mr. Nyland - No you know now, alright?

Q. Yes.

Mr. Nyland - Your task is that whenever the thought and the wish to Work comes up you consider the condition in which you are. If that condition requires too much attention of ordinary life, too much

thought and feeling and certain things that have to be done and which of course will have to engage you because you have obligations it is not as yet the time to work. If on the other hand when if you are a little more at ease then you might say at peace with yourself when then there can be a desire wish to work then you become aware of yourself in whatever condition you are you try then to convert the thought to work into an actuality and see how long it lasts, At the end of the day you write up how often the thought came, how often you were able to convert it. Give it up for a week. The second week don't do anything just live. The third week you will go through like the first week. Then you will also ( ), until I come back and then you report it. Alright?

Q. Yes.

Mr. Nyland - Yes.

Q. I have been going to ballet class for the last year and a half or two years with a very good teacher and during class we were given certain exercises where I have been able to be aware of my body because certain positions were painful but also because I enjoyed it and was interested in observing myself. Last week I tried an experiment with four people. We were sitting in a room and I tried sitting still and observing my body for five minutes and during this time I found my concentration wandered to people in the room and objects and I really could not concentrate for five minutes by myself but yet in a situation which was imposed I was able to do it far much better. Is that less valuable?

Mr. Nyland: You know if you had written up what you said just now on a piece of paper when I would be like a schoolmaster going through it and I would have my pencil or my pen the page would be filled with blue marks. There are so many misstatements in what you have

said. Really mistakes so that I question if you know what work means. Let me set you right. When I observe, when there is somethin in me that wishes to wake up and really observe myself as a body I have to do this impartially. I cannot have any opinion on how it looks how it feels how beautiful it is. Not even how it behaves. It has to be for so called observation only a statement of the existence without any particular desire not only to change it but any kind of a discussion. In other words I have to be quite cold regarding myself when I want to learn to become objective. The sight of the ( ) if it does take place at the moment it doesn't take place as you describe it moreover if you say for five minutes it is an idiotic statement from the standpoint of work. About the most you can have is a hot flash at the moment and you go back again to the thought process thinking about work which is it and all of this. You see you would not and you cannot in the presence of other people. You cannot do it in the ordinary activities ( ) because the accent there has been particularly when you say painful ( ) so ordinary you are much too much concerned by doing it in that way and really remain identified so it is impossible. If you want to work do it in certain situations where there is no involvement and there is no paricular ( ) only emotional ( ) which you want to introduce that what you want to see. It is in a sense now of becoming aware of that what only exists and behaves and behavior of course can change the something that has to remain in existence as observing you might say the beginning of that kind of I as an objective faculty trying to become aware of yourself and that thought of awareness if it could be continued could lead to a state of awakening or being awake or opening as I said before ones eyes to the world I am in

and not describing it. You see I have to start on a very simple basis of an activity that only that it is there as an object and that that activity does not involve anything of my personality in a subjective way.

Q. Hm Hm

Mr. Nyland - As long as there is an introduction of anykind of feeling or thought then I remain subjective whereas the purpose of work is to become objective. It is extremely difficult when there are other people around whose opinion of course I cherish when to some extent I become ( ) of course self-conscious in an ordinary sense because they will look at me and criticize me, some people and I will have ( ). Anyone who is a performing artist will have ( ) in him to try because he is ( ) concerned with the impression he makes on an audience and therefore I become identified with the audience and I have absolutely no energy to be objective to myself. You see the problem is of course that I try to divorce myself entirely from that what is my performance and if that what is the performance is a requirement of how my body will be in certain configurations which are required in certain ways and how to conduct ( ) a ballet dance whatever it is you know but at that in itself will require a certain form of dexterity, so much energy that there is very little left to try to even become objective. So I reduce the activity to the simplest forms which do not require anything of my feeling or even my thought buds that is that I came to a certain form of behavior which is habitual to me. The effect of that which ( ) is that it is really no thought it is something that takes place because one happens to be walking and it is conducting that walking because the body has a little bit of intelligence of its own and its habits.

It seems I don't think about it. I am first going to bring it out in the open now. I would like to become aware now. I don't focus I simply exist and I receive the impressions of my existence that is an object in that what is an observer and as a logical result of that if there is a possibility to effect a separation there has to be at least two things. One is the observer one is the object and if I don't have that as an experience ( ) start with very simple things. Start for instance now to become aware at times of movements you make whatever is not even ( ) impression but simply movements. Your arms your legs and so on. Whatever you do. You sit in a chair you do this and so forth try to become aware like that. Don't start with different things in life. It is already a foregone conclusion you will lose something.

Q. xxxxxxxx

Mr. Nyland - you were telling about it last week or last time. I do know that

Q. Yes

Mr. Nyland - You said that you used it. Very good.

Q. You mentioned the observer and the object or the observed. I have heard somebody speak a couple of weeks ago in this area on the observer and the observed and he said until you can eliminate the space between the observer and the observed you will still have this subject object orientation which is a split in the world which in a sense makes the object your reality which gives you your image of yourself which is not quite true.

Mr. Nyland xxxxxxx

Q. xxxxxxx

Mr. Nyland - Of course what he said is right and that kind of an

experience is dependent on the possibility of joining the observer and object. If that is the case I don't even have to use the word observer and that in reality there is that kind of unity that of course is true from an infinite standpoint but it is not true for me because I am not as yet at that place. I can see it would be the ultimate aim.

Q. Yes

Mr. Nyland - And I can also say I wished I could. But simply making a statement that I should doesn't mean I have that experience.

Q. So might I ask again when if that is the ultimate aim then it is not detrimental to the ultimate aim to be aware of the position of the observer and the observed.

Mr. Nyland - Not at all. If my ultimate aim is to go to Philidelphia I get on the train and I know a certain distance has to be gone through before I get there. Now if I, you might say, do this many times in the beginning it takes an hour and a half but I do it many times I get used to it and then I know that I will sometimes forget the time and it looks as if I am only there for a half hour. I am already in Philadelphia. Whenever I establish familiarity for myself between observer and object there is the possibility that that what is now time consuming could soon become instantaneous. Only when that comes there is a unity between the two but then I have to be in between the two. In other words that what is the object which is me and that what is the observer which is me has to be united in the experience of me being bossed and I only will get that when I actually can reduce that what is the distance between the observed and the observer into one point.which would require for me a very special kind of an experience in which that what is always what I used to consider space or to consider time as the point or at a moment and the realization of that requires for me on my

own part something that is capable of receiving that as an impression. Now the question that if I can conceive of a point which point now must represent a distance that is contracted into a point. If the point moves it describes a line but when I replace it as it were a telescope with the line into a point I can't conceive in my head that that point contains the line. Only that it is more in proportion but to conceive it in my head is not experiencing. If i apply it the same to the time idea that what is time at a moment when it stands in space describes a line which takes time. I can now imagine that the time between New York and Philadelphia does go into one moment but I have to be at that moment in reality observing and observer both conscious and both existing otherwise the moment has no value to me and that requires for me to live in that moment a very special kind of apparatus almost if you consider it as that what takes place in your thoughts the mental functions of course which are familiar with that what is memory and what I conside part of of course,also it cannot ( ) and I call it future so of course as far as the line of ( ) is concerned it is now for the future coming through me as present and becoming past. Now the problem is that now at the present time I also have an experience of the future and past and again it is a reduction of that what is future as anticipation into a one pointed present together with that what is past for me retracting it as it were to bring it back to the point of the present yet then in that present I let the totality of my time existence ( ) you will constantly be thinking about it and the moment of that realization can happen of course accidentally but to bring it about by certain means it is help to me to say I ought to. I can at most say it would be nice if

I could. This Krishnamurti he gives the idea which is absolutely correct without telling you what to do and then you constantly can keep on admiring him and you can say I wish I could do it but admitting that that's the solution but only by doing this as a thought for a long long time trying to eliminate that what are the obstacles for it. That is my thinking about the memory or thinking about the anticipation then finally you will feel after a long long time only of that kind of experience then I approach what is the experience of the moment. But if I do it for a year then I won't get there if I do it for ten years no eight years maybe and this of course is the whole idea of life as we live it that what I call maturity that after a great many years I will of course acquire certain things that I know I am more stable more durable ( ) but it is a question of my maturity. Now if the world is filled with a great many things that are of interest to me I will still have ( ) and what happens may be when people were living to seven or eight hundred years old they automatically became conscious because that what they experience as worldly impressions gradually was worn off and that what was left was only their existence at that moment in which everything was tasted and digested and of nothing new. You see the question is now if that is a desirable state and perhaps it is then how can I now reach it and when one asks then well how do I do it my thought and my feeling is not enough for it because it will never come to me as long as it remains thought and feeling the gift of experience. If on the other hand I can compare to an objective experience which has happened to me like you say a fraction of insight a flash of recognition of something and I call it that a moment I donnot forget I know that at that moment experience means that that what was

subjective in me was not functioning and at the same time something was there that I say I was present to. There are many things about Krishnamurti that was extremely interesting but when it comes down to brass tacks so to say and I cross the t's and dot the i's he doesn't tell. He does not want to tell he wants you to find out and out of the thousands of people perhaps only one will find out if he perseveres but people are not persevering. They are taken up too much with ordinary thoughts and then a memory of Krishnamurti remains and it is no help. Something has to be introduced that has a taste at least of objectivity and it can be introduced at a time that I myself ( ) can apply and then I have the experience of what it is to be objective. Then I know it is possible for me and I know that by multiplying such efforts I may sometime reach a state in which that object and observer has become one. Alright?

Q. Yeah, thank you.

Mr. Nyland - Who went to Krishnamurti? Ah you see all attracted by him. Now to find out after two months what is left and only the memory that he was quite an interesting man. What he told you to do that is important and if you have tried to do whatever he may indicate see if it has given any results. That is the ultimate test. I can see many beautiful things you know when I climb mountains and I hit a mountainous region and I may have a wish to climb to the top of the mountain and I may be associated with it for a long time and constantly in admiration. It is not the same as climbing the mountain and only then I would have to ( ) around. That is the difference. Krishnamurti is held up and holds himself up as a person who has for himself accomplished certain things. Quite right.

And you might say it is beautiful and then to communicate it to others and not only to affect their mind or their ideas but to be able to tell them what to do and that they are willing to do it and that it is at least sufficiently ( ) that they will want to do it. Read whatever he has written and see if you go home with something ( ). Now I try to see if it is clear to you what do I try? I am afraid you don't want it. Now what other questions. Yeh.

Q. In my work I seem to make more progress in observing physical activity as opposed to emotional intellectual.

Mr. Nyland - The only thing to do is physical activity There is no question of observing your emotional or intellectual as yet. It is impossible and don't try it. You can never be impartial regarding your emotions. The object it is if it is emotions will affect you and you will remain identified. As far as observing yourself process you never can be instantaneous as Krishnamurti would use the word. We use the word spontaneity because that what is a thought process is never a process of a moment. It is always related to a memory and anticipation. So it is true requirements and very essential to be added to the observation process that is the impartiality and spontaneity. It is impossible to apply it to something that in its own nature already would prevent it. In the second place that what I want to acquire as dexterity in knowing how to observe I have to apply in certain conditions where I might have some success and as far as tonight want you to become observant regarding the body. There is a possibility that the body at certain times has no particular feeling and no particular thought connected with it and that then the requirement for impartiality and spontaneity

at least I may have a chance when I could experience it. So when you say you are observing leave out for a long time your feeling and your intellectual center. Ultimately when I wish to become aware is thetotality of myself and the totality of a personality of course contains my feeling center and my intellectual center so that when I want to become objective I have to become objective regarding such functions. But the functions as they are now like a feeling like an intellect I only will know really when they are expressed in the state of physical behavior you see a feeling doesn't exist unless it is expressed in the state of my body. I don't have any chance to have a feeling existing by itself. I say I have a feeling or an emotion deep or superficial whatever it may be. It is a word until my body takes on a certain form of behavior, a certain state which I recognize as of course a result of that feeling but never as a feeling by itself. That is why where thoughts are concerned there is the possibility of thought staying only in the mind. But many times that what is perceived in the mind is a result of impressions by means of sense organs and you might say you ( ) this is in the mind and giving it information and data which again you might say is okay in certain pigeonholes and becomes memory for me that that what takes place in my mind associatively always will have a definite effec on the state of my body and I know when I want to think and really think then if affects my tensions it effects my blood it effects my frowning of my face it sometimes will make my ears bend so even if it doesn't immediately into an activity as a result of a thought my thought affects the condition of my body but in most cases that what is thoughts is born is that I become active acting in accordance with the thought I have and what I call my personality as that what

is presented to the outside world is a result of that what I think and that what I feel even more so then that what is a requirement of the body. It is because the body has its own functions but when I have a real thought or a real feeling I will follow that interest of what the ( ) thinks so when I now try to become observant regarding my physical behavior and I first try to become objective regarding that as behavior forms then it will be possible that if I become sufficiently recognizant that what is a result of a feeling or a thought that then my physical behavior will lead me to the source of what caused it and then I will have a chance to become objective to my feeling to my thought process. Now continue you are observing your physical behavior and you have trouble as far as your thoughts and your feelings are concerned. Then the answer is forget it. Keep on observing yourself physically try to become aware objective impartial. Try to see it could take place: At the moment. It is a difficult thing because at least there is the possibility but all that time when your body is busy walking or doing anything of a certain kind that does not involve you too much it is a good time to try to become aware. How often do you want to do it and when do you want to do it. How often do you have the wish that you want to. This is for you to determine you see. to the extent that you believe that work can help you and that it is a good thing to do or sometimes that it is a need and sometimes perhaps a requirement belonging to man when he want to grow up when he really wants to develop in the real sense of the word. Then of course dependent on that he will have a wish and if that wish is strong enough he will then try to make certain opportunities or moments which he will want to use for the sake of trying to wake up. But it depends entirely on the clarity of what you wish to accomplish with it and to what extent you are willin

to give up what might be in the way and that particular road or that particular pursuit. Determine that for yourself first. How often you have obtained a task here how often you work. Is it a result of a thought or is it that you sometimes think you work or is it that what you think you feel that you actually make that attempt or effort to be awake or to be aware. It will be a very good task for you to see how often you actually would work and could consider at the end of the day. How often you have made a work effort in the real sense of the word and to try to be very honest about it. The result of an effort of wanting to wake up produces in one a certain taste it also produces in one an experience of real awakedness and when one is awake it is a different state in which one is as compared to ordina ry waking sleeping state and unless I experience that there is something that I can call being really awake of course it is not the result of any kind of work. If I keep on thinking about work I will never experience it. When I once have experienced it I know the taste and then I can compare and when I can compare I can be honest in my reporting at the end of the day. Alright?

Q. This idea of comparing brings to mind a hypothetical question I have asked you and that is if the state of awareness can be artificially induced by getting LSD. The fact that one had been there

Mr. Nyland - Wait a minute, wait a minute. You are now saying that LSD will produce a state of awareness.

Q. No I mean by getting LSD artificially induced.

Mr. Nyland - How?

Q. Outside of Work?

Mr. Nyland - How?

Q. Well I remember reading something in Search of the Miraculous

where Gurdjieff talked about certain schools where he had arrived at certain states of awareness.

Mr. Nyland - Have you read it well?

Q. Well I will go back and check it.

Mr. Nyland - No there isn't. Ouspensky by the way he reports it doesn't mean that Gurdjieff said it.

Q. Well I should have xxxx

Mr. Nyland - No there is nothing of the kind in All (CAPS.) and Everything and that is the proper source. Ouspensky was just a little bit of a pupil. Go back to Search material. If you want to hear what Gurdjieff said he said what he wanted to say in All and Everything and in Remarkable Men and in his third series which will be published and nothing is said about drugs in them or artificial inducement of some state of awareness. There is talk about work on oneself Parktdolg duty and that can be defined what is meant by him. There are of course drugs that are given in certain schools in order to induce a certain state not of awareness but a state in which one is free from a certain form of time and then enables one to have a perception extra sensory that that what might be the future and that of course is quite possible by means of certain drugs that one is temporarily relieved of the effect of time on oneself on earth. That is exactly the same way as a medium at certain times is in touch with a certain world outside of it in which time does not play the same part and does not have the same dimension as we experience on earth. All forms of clairvoyance of hypnotic conditions of forms of being affected by certain drugs making the mind function in a certain way and LSD is not among them but that what we know let's say peyote that what the indians used as hashish, not marijuana that sometimes it is possible to create a certain condition in which one as it were can look into the future as it is in that state. The time which we now know

as our ordinary dimensions dependent on the circumference of the earth around the sun is reduced more and more to a point shortened and that then part of the future can become at the present time visible or noticeable but one then one can see what might happen with oneself if one continues to live the way one does and only for that reason as it were looking into the future that such people would take such a drug. They also assure themselves that they are on the right road and that what is now the future laid away from them and hoping that they might reach it is in relation to that what I wish . They wish the correct pursuit that is all and that sometimes in certain schools like that they were as a result of taking such a drug they might die and there was a tremendous danger connected with that. If you know anything about such schools and about such esoteric schools what Ouspensky writes about is a little nonsense because he tries to link it up with something as if Gurdjieff had taken and prescribed it. Gurdjieff said they exist and of course everybody by this time knows.

Q. I wasn't under the impression that he prescribed it.

Mr. Nyland - Yes yes yes . That is the way it is being taken I know how Gurdjieff is quoted via Ouspensky particularly with the LSD really I know what he has said. I know how he has said it to me because I had a big talk with him. There is even a tape that exists of that kind of a conversation. I know exactly to what ( ) it happened at ( ). So get yourself straight on that Gurdjieff never advocated it and there is no drug at the present time that will create awareness because there is no drug that creates an 'I.' and no awareness exists unless there is an 'I' because awareness exists only in 'I' never without it. But it is alright. Read about it. Get it straight. What other questions?

Q. Mr. Nyland - Because of the conversation today I have been thinking about it and right along I have tried to think about it the rest of the day and that is that I really don't have any great urges or desires or large interests or very great wants or little wants to do anything in particular in my ordinary life and I found that I always have to create an imaginary reason for doing things or some other reason for doing things or I say well I am supposed to do that so I will do it or I haven't anything else to do so I will do it. Now mostoof the time I become ( ) because of that but sometimes I worry quite a bit about it because it seems like it is all wrong somehow and I just haven't any feeling .....

Mr. Nyland - .... When you consider which is all wrong it doesn't bother you.

Q. Sometimes ....

Mr. Nyland - Keep on considering it all wrong. Wish for many more moments that it is all wrong. Out of that something will be born that you can ( ) it or that you think you have to do something. As long as you keep on talking about it. Every once in a while you will have a thought that perhaps sometimes you feel it and it doesn't make you lose any sleep. I t will stay that way. AT certain times you will get an impression of yourself and you will see it is a little bit of a ( ) of existence. I'm a fellow without any particular aspiration or I am someone who really isn't interested in that and perhaps that is why I am living the way I do. A person without ambition has very little to give in that but it has to come from oneself inside and even if it is wrong he will probably want to do something then perhaps overcome this what might be in the way. The question is how will it be stipulated in the first place. One has to be open. One has to be sufficiently subject to that what

could affect one and that many times of course is dependent on the kind of people one meets. The kind of examples there are. The kind of thoughts you have about certain personages who are living on earth who may have accomplished sometime certain things. Sometimes things that are desirable for you and perhaps then the range of your own world more or less would strike home to you and then would start to some extent at least to identify that and that stimulated the wish I want to become that also or why shouldn't I do it. Maybe for a long time one continues to live and then sometimes the world or our likes might want to teach us that sometimes certain things are necessary because if you don't and you keep on so called standing still you will regress. It is that kind of a realization that I know that if I don't do it someone else is going to do it. When its then put in the form of competition and particularly when it is professional I will know it soon enough. These are what you might call the hard facts of life but when it comes to a question of personal relationships it is not so easy because that what I consider myself to be not professionally now but in relationship to other people and particularly those with whom I have a certain understanding, the ones I care for, The ones I am close to, they sometimes are very help to me because they will start to consider me and appreciate me and perhaps take me or maybe love me for my faults.the way I am. So I don't think it is from that direction in particular rewarding and usually when a person is too close and he tells you that he ought to do something you will do it. I think the only solution is in one's own private life and in relation to one's conscience and that is to do what an aim that one might have which I think as long as there is life and the desire to continue to live one becomes a little bit ambitious. We ought to give a chance to that what is life self

respect not vanity but real understanding of that what is for oneself as life. An obligation to fulfill that what may have been placed on one even without ( ) and will gradually start to dawn on one that one is here for a certain purpose and if that is not clear or if I don't want to think about it I will continue in a life of existence where I come a little bit low certainly close enough to the surface and even if I start to think about it and I dismiss it let's say I don't lose any sleep about it I will continue to live with it and after a little while I make an adjustment and I will gradually get lower and lower ( ) and that the end. It is not a happy ending and it is not in any sense what I can worry about it that thats whats going to happen because one can find out for oneself one can by extra volition find out what one's life is for. If I say yes this is the routine. It is the momentum. It is the kind of way I now live why should I expect that all of a sudden I will create the desire to go out if I am already a little bit going down. How can I be( ) if it exists on earth. As long as I remain on earth when I see all around me examples of the same things and particularly when old age may be creeping up on me that I say well ultimately I will be accepted ( ) it is difficult to implant that wish in one. I think it sometime is dependent on what one has lived through. The amount of experience one has had and perhaps the amount of suffering which may have needed a certain reaction and the going against the grain and how many times one has hit one's head against the wall and perhaps the unquenchable desire to do something. How far this activity will go depends then again on how much obstacle I will meet and how much energy I will have. As a result of my wish to overcome it.

At what time, when I get 40, 50. When I am through. How much I have accomplished during that time. Can I afford to be lazy. How much I have experienced and then there is nothing new under the sun anymore and finally I have come to the point that I have tasted all things and I know it that sometimes I have even may be getting blasé that I have already fulfilled the ( ) and two cars in a garage and I don't know how many chickens in the pot. You see it is kind of a question of being satisfied. That is the connotation of smartness laziness also. IT is something that perhaps I should consider that when one finds that in myself that what is it. What is wrong. What isn't there. The spark of life that used to be when I was young. When I was an idealist and I cannot always blame conditions outside. I have to blame something that perhaps I have regressed within me and gradually disappeared but when there is really that kind of a search for the possibility of one's development I think it never should be killed and I should not allow myself to have it killed because of what is my feelings that I now have or conditions under which I happen to live and which I color it. One can say wake up. One can also say try a variety of different things you have not tried. Put yourself in strange conditions which you have avoided get out of some of that smartness ( ). If there is the realization of that on the road you are it is going to repeat. I call it tradition and it ought to lead to some form of hell or some form of purgatory or some form in which there is an end because there is absolutely no indication that it will continue to live only an assumption which is based on a hope that that what I am now, that the form of life will continue when my body dies. I have no

proof. I can believe in it more or less but the question is do I understand the condition where I am and how I am and what is required of me simply by being on earth. What I think is very necessary to see that perhaps with all of that I am what I am because I am part of it and no amount of wishing that I could have been born on Mars or somewhere else on ( ) will help. I am here and these are the facts that I first have to see. I am under these conditions therefore I am as a human being even if that what has been given to me because of biological conditions, father and mother and all the rest and the way I have been educated and exposed to this and the other. All of a sudden I find myself as a ( ). A man at least a human being when at a certain time a certain aliveness which is built in me what can I do and I say yeah I have no interest. One dies that way and one dies prematurely. You evoke what you allow.

Q. I have a strong inclination of which I am aware of What I am not.

Mr. N. Go ahead make up your mind. Go ahead tomorrow and do something. Anything is better then this state of lethargy.

Q. Maybe there is a misunderstanding.

Mr. Nyland No. The question is that when one has at the present time a little less interests in ordinary life tomorrow you will have less and the day after you still have less. There is no indication or absolutley assurance that it will change unless there happens to be some kind of what I call a shock that happens to me. Then all of a sudden I come to my senses and then I learn perhaps I will go in a down kind of a direction. The direction of one's life is already determined in the very beginning of one's life and it usually is a little bit of a burden. I start out with a minumum, on route an optimum and the end is the maximum and the distance be-

tween the optimum and the maximum is a down going line. Between the minumum and the optimum it goes up when I grow. My body grows when it is 18 or 20 my feeling grows up to a certain point and then it stops and my mind is an indication that the mental activity which exists sometimes I say enought to be able to ( ). It is really true and it is a sad thing but that you might say ( ) totality of mankind is quite correct. Why should everybody be on earth as represented by the totality of mankind as a body. Why shouldn't each person be an organic cell with a definite function. Thousands and thousands of little cells in the body are only there for support of certain organs. Like eyes and ears and heart and sex. Why should it be different on a little different kind of a scale with the totality of organic ( ) as a body in which each human being is a cell and it must be certain supporting cells. In the majority of mankind the supporting cells on this earth with a purpose of having to maintain earth. There is a purpose for them which sometimes they don't know and which is like a sheep to be slaughtered. If one realizes that that there is something quite serious when one says do I wish to stay that way and to die or is there a desire in a part of me as a cell in the totality of all mankind to vibrate and to wish to become and the possibility of migration is left because I don't have to stationary. This is what I call ( ). This constant desire wish not only to change but a fulfillment of an aim and gradually to discover what may be the purpose of one's life in order to reach a state in which I am content. You might say not at rest but at ease in the state in which I am active but a state in which I need not and I will never be disturbed by that which is taking place around me cannot effect that

what is untouchable within myself. It is an aim for man and I think that each man when he has a little bit inclination of what his life may be worth should have .....